7: Columbia U. S-4, 5 1956 RHl Caucasia RHl
Georgia RI l

C.
162
563

Caucasus, in and around the cities of Nukha and Shemakha and along the northeastern slopes of the northeastern border mountains of the Anti-Caucasus. These are in the rural districts, mainly Armenian peasants, while numerous Armenians are found in the diaspora of all bigger Caucasian and Trans-Caucasian cities. Some of these cities were founded by Armenians; for instance, Armavir, the important railroad hub in the Northwestern Caucasian area, which bears the name of one of the oldest known Armenian cities. It is interesting to note that the majority of the Armavir Armenians speak Cherkess as their everyday language. The Armenians who had received Christianity from the south, from Syria, before the rule of Constantine the Great, were exposed at various epochs of history to religious and political oppression and persecution, and are like the Jews, one of the oldest nations of refugees and emigres, whose members can be found all over the world. Their more compact diaspora groups live in Russia, Syria, Constantinople, Podolia (westernmost Ukraine), Vienna, Transylvania, Venice, Munich, Paris, and the United States.

C.
[191]

The K'art'velians

C.
162
563
G.
105

The central part of the Trans-Caucasian valley and the entire western part of Trans-

C. 162 563 G. 105 Caucasia -- Colchis in a larger sense -- have for a long time been the home of one of the oldest nations of the Caucasus, the K'art'velians. This group has played a foremost role in the history of Caucasian culture. Their leading nationality is that of the Georgians, who call themselves K'art'veli. They were the first to be converted to Christianity, in the 4th century A. D., by Tsminda Nino, who came there from the south, from Armenia. With this event, Georgian history and literature begins. It may well be assumed that there was some culture in pre-Christian times which was dependent on that of Persia, as indicated by traces of an earlier K'art'velian fire cult as the expression of Zarathustrism. This was probably brought in by the Persians after their conquest of Trans-Caucasia, during the Akhaemenian dynasty.

C. G. [174]

C. 563 G. 105 Like Armenia, Georgia always resisted Islamic domination; although politically not always successful, it never became an Islamic country. This explains the old and intimate cultural, religious, and political ties with Byzantium and later with Russia as the substitute and continuation of the East-Roman theocracy. This guaranteed Georgia's cultural, religious, and political survival.

This region of Trans-Caucasia differs in many, if not all, respects from the vast

7: Columbia U. S-4, 5 1956 RHl CaucasiaRHl
Georgia RI I
C.
563
G5
●105

plains of eastern Europe, the solitudes of Anatolia and Iran, or the deserts of Central Asia. Their exterior aspect reminds one of Southern France, Italy, Spain or even the valleys of the Rhine and its tributaries in Western Germany. The landscape and its cultivation -- small scale, individual agriculture, gardens, vineyards; the picturesque villages, townships, and cities along the rivers or embedded in the verdant foothills of the high mountains--with their cathedrals, churches, and fortifications; and the many castles or ruins from the time of feudalism on hilltops and mountain crests; all these seem to have taken forms very similar to the European. The people as well, although their many languages are completely different, remind one of Mediterranean Europeans in their appearance, vivacity, eloquence, pride, charm, and other facets of their behavior. Nevertheless, this is not Europe; even apart from customs and languages, the differences are immediately noticeable, e. g., in the utensils, the dress, the style in art and craftmanship, the tools with which the people work. There is an absence of many things which the capitalist age has produced, or some modern implements are superimposed upon an essentially pre-capitalist stage of development, often in

7:Columbia U. S-4,5 1956 RHI Caucasia RHI
Georgia RII

C.
563
G
105

a most crude way, which sometimes is found so obtrusive and shocking in many Oriental countries of the present epoch. The technical backwardness--actual or imagined--is thus often matched by a technocratic overemphasis which threatens to level out everything these countries have produced and contributed to their own and to common human culture.

Georgians

C.
G.
162
101

The K'art'velians or Georgians proper have been split into two groups, an eastern and western, by the intrusion of Oset'i from the north and the Azerbaidjanians from the southeast. The latter extend as far northwestward as the immediate vicinity of the modern capital of Georgia, Tiflis, (in Georgian: T'bilisi,

C.
G.
[103]

"Hot Springs" from the stem tp'ili [Georgian] "warm;" common with Indo-European, cf. Slav. [Čech.] place-name Teplice, "Hot Springs," mentioned above; Lat. tepidus, "warm," etc.); and from Tiflis southeastward, the Azerbaidjanians hold the entire valley of the Kura (in Georgian: Mtkvari, Strabon's Kyros). The Georgians hold only the Aragvi valley (Strabon's Aragos), the upper Iora, almost the entire Alazani (Strabon's Alazonios) —this is Kakhet'ia, and the upper Kura valley. The Meskhi-Surami Range and the eastern and southern portion of Colchis, Imeret'ia (practically all the land at the left bank, i.e., south